

# THE CATHOLIC MIND

VOL. XXXVII

DECEMBER 8, 1939

No. 887

## Systematic Godlessness Professed by Communism

An editorial published in the  
*Moscow Pravda* that reveals  
the minds of the rulers of the  
Soviets. The editorial needs  
no commentary. It is self-  
condemnatory.

## Poland Will Not Die Nor Its Faith Weaken

Pope Pius XII

## Catholic Opportunity is in Modern America

Paul McGuire

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THE editorial direction of *Theological Studies* has been entrusted to the Reverend William J. McGarry, S.J., Ph.D., S.T.D., Lic.S.S., until lately President of Boston College, Chestnut Hill, Mass.

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# THE CATHOLIC MIND

VOL. XXXVII DECEMBER 8, 1939

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## Poland Will Not Die!

POPE PIUS XII

*The Holy Father's discourse delivered at Castel Gandolfo on September 30, 1939, to a pilgrimage from Poland comprising the Ambassador of Poland to the Holy See, members of the clergy, Religious and laity, and led by His Eminence Augustus Cardinal Hlond, Primate of Poland. N. C. W. C. News Service.*

**Y**OU have come here to implore Our blessing at a moment particularly painful for your country, at a tragic hour in your national life. Rarely have We felt within Ourselves as today such an intimate, ardent desire to show Ourselves, in deed and word, to be what, through the mysterious choice of Providence, We must be here below, namely, the representative of Jesus Christ, the living image of that God Incarnate, of whom Saint Paul could say *apparuit benignitas et humantas*.

We wish we might see, understand and feel the infinitely tender compassion of the Divine Heart for all of you children of Catholic Poland. You have come here under the guidance of your venerated Cardinal Primate, accompanied by several of your priests, to testify to that traditional attachment you bear toward your pastors and to pledge that the devotion you nourish toward your Supreme Pastor has lost nothing under

the blows of adversity which have stricken you—a devotion which you will not permit to be shaken by blows which still threaten you.

You have come neither to formulate vindication nor to express loud laments, but to ask from Our heart and lips words of consolation in your sufferings. To give them is Our duty as a Father, and no one, certainly, has a right to wonder that We do so. A father's love interests itself in all things that affect his children and is moved by that which wounds them. To each We would repeat the words of Saint Paul: "Which of you suffers, and I do not suffer with him."

#### PICTURE OF SUFFERING

There are already thousands, hundreds of thousands, of poor human beings who are suffering; victims struck in their flesh and souls by this war, from which all of Our efforts have sought so obstinately, so ardently, but so uselessly, alas, to preserve Europe and the world.

Before Our eyes pass as a vision frightened crowds and, in black desperation, a multitude of refugees and wanderers—all those who no longer have a country or a home. There rise toward Us the agonized sobs of mothers and wives, who weep for dear ones fallen on the field of battle. We hear the desolate lament of so many of the old and infirm, who, too often, are left deprived of every assistance; the cries of children who have lost their parents; the cries of the wounded in battle who are dying—not all of whom were soldiers. All of their sufferings, miseries and mourning We make Ours.

The Pope's love for his children, like that of God, knows no limit, just as it knows no frontiers. All the children of the Church are at home when they near their common Father; all have a place in his heart. But this paternal tenderness, which reserves its special affection for the afflicted and would linger with each of

them, is not the only good that remains for you. There endure before God, His Vicar and all men of good faith other treasures which are not laid by in safes of iron but in the hearts and souls of men.

There remains, firstly, the halo of military valor, which fills even your adversaries with admiration and to which they have fittingly paid tribute. There remain, like rays of light in the midst of prevailing clouds of night, all the great records of your national history during almost ten centuries consecrated to the service of Christ and, so frequently, to the magnanimous defense of Christian Europe.

#### REBIRTH AND RESURRECTION

There remains, above all, the Faith, as worthy to-day as it has ever been. On the tragic and glorious course over which Poland passes there have flowed many rivers of tears and many torrents of blood; there have been depths of suffering, but there have also been heights radiant with victory, peaceful plains, valleys illuminated by all the splendors of religion, literature and the arts.

In their turbulent existence, the Polish people have known hours of agony, periods of apparent death, but they have seen likewise days of rebirth and resurrection. There is one thing which they have never seen, and your presence assures Us they will never see, namely, a Poland unfaithful, separated from Jesus Christ and His Church.

The land of Saint Casimir and Saint Hedwig, the country of Saint Stanislaus, Saint John Cantius and Saint Andrew Bobola, could lose in the course of time its territory, its riches and its independence, but it could never lose its Faith.

Never has it lost its tender devotion toward the Blessed Virgin, toward the powerful and sweet "Queen of Poland," whose miraculous image has reposed for centuries in the Sanctuary of Czestochowa; toward

her who is the consoler of the griefs of all nations and the source of undying hopes.

Therefore, We are confident that sentiments so solidly founded in your souls will never weaken. We will, on the other hand, hope that God in His mercy will not permit that the practice of religion be hindered in your country.

#### DESIGNS OF GOD'S ENEMIES

We will also hope (notwithstanding many reasons to fear, reasons caused by the too well-known designs of the enemies of God) that Catholic life will be able to continue abundantly faithful; that you will be able to carry on services of worship, those manifestations of devotion to the Holy Eucharist and homage to the Kingship of Christ, of which your cities and the entire country recently gave such magnificent evidence; that the Catholic press, institutions of charity, social works and the teaching of religion will enjoy the liberty which is their right.

Therefore, We exhort especially your spiritual shepherds to continue and to increase their initiatives in these fields, so that, with the help of God, their zeal shall not be diminished. In whatever new circumstances this zeal is exercised, it is the first duty of all pastors to persevere, not only in prayer but also in deed, courageously and with unyielding confidence.

In hours when Divine Providence seems to hide Itself momentarily, abiding trust in It is most admirable and meritorious. In the misfortunes that befall you now and in those that, perhaps, will yet befall you in days to come, never lose sight of this Providence which disposes all to Its purposes; which never errs in Its counsels and, when It permits a heavy cross to be the burden of Its children, seeks only to render them more like their Divine Saviour, to unite them more intimately with His redeeming work and to render them dearer to His heart.

## HEAVENLY CONSOLATION

As the flowers of your country often covered with winter's snow await the warm breath of spring, you will know that you, too, may expect the hour of heavenly consolation, praying with trust. Your sufferings, thus tempered with hope, will not then be mixed with rancor, much less with hatred. Your striving for justice will be in the same spirit, for so it must be to accord with the divine law of charity. In fact it is through justice and charity (and through them alone, as We have never ceased to reiterate) that at length may be restored to a world so upset that peace for which, amid the din of arms, men plead so anxiously and for which from one end of the world to the other millions of sincere souls, even among those who do not profess the Catholic Faith, raise their prayers to God, the Sovereign Ruler of men and things.

We do not say to you, "Dry your tears." Christ, who wept over Lazarus and the ruin of his country, will one day intervene to reward those tears you shed over your dear dead and over that Poland which will not die. For Christians, who know the supernatural worth of these pearls, even tears may have their sweetness.

In each of you there is a little of the soul of your immortal Chopin, whose music so wonderfully draws profound and endless joy from our poor human tears. If the art of man could achieve so much, how much more skillful must be the art of God in assuaging the grief of your souls?

As a promise of heavenly favors, We impart with all Our Heart this blessing on you and on all the children of the Polish Nation and, especially, on those persons whom each of you have in your memories.

## For Systematic Anti-Religious Propaganda

That Godlessness is identical with Communism and that the campaign to stamp out every vestige of religious belief and practice from the lives of the Russian people must be pursued with even greater intensity than in the past is the theme of a leading editorial in *Pravda* (Moscow), August 20, 1939, which we reprint below. Italics are in the original. Proper names—god, the virgin, etc.—are retained without capitals as in the original.—Translated from the Russian by John LaFarge, S.J.

**T**HE Eighteenth Congress of the World Communist Party placed before the Party the most serious tasks in the field of Communist education. It is hardly necessary to point out that in the system of the Communist education of the workers of the U.S.S.R. one of the first places must be occupied by the fight against the survivals of religion. We do not need to point out the elementary truth that anti-religious propaganda is an indispensable part of our general propaganda for Marxism and Leninism.

The tremendous changes which have occurred in the country of the Soviets since the time of the October Socialist Revolution dealt a serious blow to religious prejudices and religious beliefs. A victorious Socialism dug up the social roots of religion and tens of millions of toilers freed themselves from its influences. Of course this was not a mechanical process. Anti-religious propaganda helped this process of the elimination of religion, hastened this process.

"Religion," wrote Karl Marx, "is the sigh of an oppressed creature . . . it is the *opium* of the people." In a class society religion inevitably arose and continues to arise from economic oppression and is one of the forms of social consciousness.

In our country the social conditions have disappeared which generate religious ideas, religious prejudices. The October Socialist Revolution annihilated private individuality, liquidated the exploiting classes and the exploitation of man by man, the power of darkness and ignorance. Religion in the U.S.S.R. became a *survival* without root in the economic and social structure of the country. The widespreading democracy of the Soviet structure, collective production in the city and country, economic planning penetrating into all the life of our land, gigantic successes of socialistic construction and science in the U.S.S.R.,—all of this systematically from year to year inculcated in the consciousness of the workers the realization of man's omnipotence, destroyed and still destroys the priestly stories that the fate of man is in the hands of god, saints, devils, angels, etc.

"Sometimes some of us," so say the workers on collective farms who attended the All-Soviet Exposition, "drew a picture of the future paradise such as was dear to the believers or listened to the sermons of the popes [priests] promising us happiness and paradise in the other world. All our vast imaginations about paradise paled once we saw this Exposition. Here is our true paradise built by the hands of workers and peasants, engineers, artists, and architects, established for us here on earth."

The victory of Socialism—that true paradise on earth—was inevitably brought about in our country by the growth of atheism, and the annihilation of an outworn religious ideology. We have no statistics of the number of believers, but even without statistics it is plain that the majority of our adult population has

broken with religion since the Revolution, has freed itself from its power and influence.

It would, however, be unreasonable to think that religion is already completely wiped out, that everywhere an end has entirely been made to it. The consciousness of people, as Marx, Engels, Lenin and Stalin teach, grows and develops from economics.

There are still a few survivals of capitalism in the consciousness of the builders of Socialist society and we are faced by the great and responsible task of getting rid of them. One of the most widespread and most vital survivals [of capitalism] in the consciousness of our people is religion.

Religious survivals are most widespread in the social republics, districts and regions where conditions of existence up to the time of the Revolution were particularly difficult. But even in the cities among the workers there are people who have not yet broken with religion.

In what forms do religious prejudices still show themselves?

Many people continue to observe religious rites, customs, and religious feasts. There are some who believe in fate, in the power of talismans, divination, fortune-telling, dreams, etc. Among some believing persons there is still a powerful reactionary religious ideology.

The enemies of Communism, the enemies of collective agriculture make use of this reactionary ideology. The damage done by religious prejudices is manifold. Take for instance the observance of religious feasts. There are many occasions when at the very height of harvest time when hay is to be cut the popes [priests] neglect the harvest of the collective farms in the observance of religious feasts. For instance, this year in the Meksatikhin district of the Kalinin Government the feast of the "Dormition" of the virgin [the Eastern Rite Feast on August 15

which corresponds to the Assumption in the Western Rite] in the village of Gorshkovo was celebrated for three days. Not to speak of the definite material losses which are incurred by the Socialist economy by the observance of such feasts by a preparation for religious worship, these religious survivals lower the dignity of the Soviet man, develop in him a disposition of helplessness and passivity, impede the evolution of creative energy and initiative, put to sleep his revolutionary alertness and hatred for class enemies who work under the mask of religion, prevent the toilers of our great Socialist nation from fully recognizing and utilizing their strength and their tremendous role in society. Religious survivals are injurious because they sanctify and strengthen with the authoritative god and religion all the reactionary survivals in the consciousness of people—the old regime, the power of family relationships, a selfish attitude towards labor, an uncomradely relationship to women, a servile morality, chauvinism and so on, and so on.

Religious survivals are vigorously fortified through the capitalistic encirclement by the reactionary elements within our country. The greatest role in the work of keeping alive and preserving religious survivals is played by the reactionary priesthood. Anti-Soviet elements make use of religion as a weapon with which to combat Socialism and the Soviet regime.

Communist education is a decisive political task of the new stage of development into which our country has entered. The elaboration of the Communist consciousness among the workers and the builders of Socialism demands the uprooting of all survivals of capitalism and, by the same token, of religious survivals. Of course the presence of religious prejudices and superstitions amongst millions of our people retards our victorious movement towards Communism.

The Communist Party has always emphasized the importance of the battle with religious prejudices.

"We must fight religion," wrote Lenin. "This is the A B C of all materialism, and consequently of Marxism."

Comrade Stalin, in a conversation with a delegation of American workers, also said that "We carry on a propaganda and we will carry on a propaganda against religious prejudices."

Do all our Party and cultural-enlightenment organizations sufficiently understand the importance of this task? It is necessary to emphasize with all definiteness that they do not understand it. Many undervalue the degree of diffusion, vitality, and harmfulness of the religious survival. Frequently they imagine, for instance, that the work of uprooting religious survivals concerns only the Association of the Godless. Up to the present many have not understood that anti-religious propaganda is an indispensable *component* part of all political-instructive, cultural-educational and Party work. Some district commissions of the Party do not include anti-religious themes in their instructional work or, for instance, they believe that an anti-religious propaganda has no relation to the election campaign. The syndicates and the Komsomol neglect anti-religious work to a notable degree.

Many Soviet organs do not understand that anti-religious propaganda in our country has a *Governmental* character. So, for instance, the organs of the Commissariat of Public Education. The schools in part do not pursue an anti-religious education of children. As a result of this, some children leave a Soviet school with religious notions. The district executive committees neglect the execution of the Soviet legislation concerning cults, and frequently wink at the violation by the priesthood of Soviet laws at the attempts of cult observers to take advantage of Soviet laws in their own interests.

The Party and Soviet press also pays little attention to the battle with religious survivals. A heavy

majority of district and factory press organs write nothing about these questions. For instance, during the first half of the year 1939 in thirty-four district newspapers of the Voronezh Government there was not a single mention of questions of anti-religious propaganda. The press continues to think like an old woman that all that is necessary for anti-religious propaganda is a couple of times a year to attack "easter" and "christmas."

One of the reasons for this weak condition of anti-religious propaganda is the absence of any systematic control of direction of this branch of work by the Governmental Committees of the All-Communist Party. In greater part the direction of anti-religious propaganda results in the taking of resolutions, concerning the execution of which nobody is concerned.

The resolution of the Eighteenth Congress on Communistic education of the workers and the impending elections in the near future of workers deputies for the local Soviets demand a most definite amelioration of the work of anti-religious propaganda. It is indispensable to draw into the battle in the work of religious prejudice wide groups of Soviet intelligence—teachers, physicians, agricultural experts, engineers, biologists, chemists, writers—to include the anti-religious propaganda of Party and Soviet and cultural educational work and to elevate this particular branch of the cultural front to its fitting political eminence.

The proper execution of this program, its mobilization, its outfitting with indispensable materials for anti-religious propaganda will materially hasten the process of the destruction of religious survivals among the millions of workers. Socialist society will then free itself from one of the reactionary heritages of the past, and our movement towards Communism will be even more rapid.

# The Catholic Opportunity in Modern America

PAUL MCGUIRE

*Reprinted from Columbia for August, 1939.*

ONE could hardly visit fifty American cities from Boston to Los Angeles and from New Orleans to Vancouver without forming some opinions of the American scene; nor could one meet personally (as I estimate that I must have met) more than two thousand of their inhabitants without forming some views of the American people. Yet, while I should have been cheerfully prepared, after three weeks of America, to write a book on it, now at this end of five months and thirty thousand miles I advance my notions with caution and the (I hope) discretion possessed by careful angels. One lives and learns to that point, at least, where one knows how little one knows about a vast continent and a great people.

I say a great people deliberately. It is true that the Americans are not yet a people in the sense of which one may speak of the English people or the French people or the German people or even of the Australian people; for English and French and German have been welded by a long historic process, by traditions, by unities for which America has not yet had time, while the Australian people (who, in some ways, so closely resemble the Americans) were derived from homogeneous stocks, Australia being almost entirely settled by English, Scottish and Irish immigrants. Yet, though the Americans derive so widely, from all Europe and Africa, there is unquestionably an American Thing, and an American Idea.

American writers of the Smart-Alec schools have made much fun with the concept of Americanism, and

unhappily it is chiefly people of their sort who present the American scene to the foreigner. Mr. Sinclair Lewis' *Babbitt* still shapes too much foreign conceptions of the typical American; and he is hardly more true of America than the ridiculous Colonel Blimp is of England. Oddly enough, these sorts of gross caricatures stick like burrs in the common mind, as all grotesqueness will, and compromise those possibilities of a true understanding rooted in charity which should have grown with the development of all the modern instruments of communication and understanding.

"Americanism" may be still an ill-defined concept, and perhaps it cannot be defined. But it has great meaning and reality, nevertheless. It is charged, strongly, with a real sense of democracy, of the value of the individual man, of the dignity of the individual soul. It is quickened too much, perhaps, by the notion of the individual and too little by the concept of the person; but in America today a Christian philosophy may still breathe freely.

Let me not be misunderstood. There are colossal forces working in America against the democratic idea (and I do not mean those funny little political parties which crudely ape the manners of European ideologists). Much more formidable than these is the progressive advance of industrial urbanism, the production of a growing proletariat, propertyless men. It is impossible to speak of democracy in the full sense when there are vast pools of unemployed men, stagnant life cheated of its right to work and to the moral and economic benefits of work. It is impossible to speak of democracy in being when millions of men, white and black, live in conditions of economic serfdom. But it would be equally wrong to assume from those facts which crash in on one at Detroit and on the East Side of New York and down in Georgia that the Idea of Democracy is dead.

People nowadays, bred in materialistic schools, are

contemptuous of the power of ideas. We Christians are not. We have seen the long struggle and the frequent victory of an Idea; and while it may never wholly conquer even the original sin in one single man, it can still condition the courses of cultures and societies. The democratic idea still conditions America. It is, I believe, almost the most formidable force in America. And it is on its strength, partly, that I build my belief in the restoration of a Christian order in America.

There is appalling moral disorder in America as there is in most modern countries; economic exploitation, divorce, birth-prevention and the rest are frightening symptoms. But there is unease at these. There is still a huge body of American life, I believe, which feels the presence of evil, which gropes for means of resistance. To it, truth might be opened. It might be armed with the armor of light. It seeks truth, it seeks order. There is the immeasurable opportunity of the Catholic in modern America.

The idea of democracy must be made clear to the American. At this moment, its working resembles more the working of an instinct than of a concept. Its rational bases must be established. And the only bases for democracy are in the Christian view of man and of his place before his Maker. Without that, the idea of democracy itself may become perverted and disordered. We have seen what has happened to the old Liberal perversion of it, which has led from *laissez-faire* to the jungle. Vitally, the American idea depends upon the restoration to Americans of the Christian philosophy. This is one reason why the educational campaign of the Knights of Columbus, in which I have had the inestimable privilege of sharing, is the greatest work to which we could lend our minds and wills.

It is true, I believe, that America, like all new countries (including my own, Australia), has been much obsessed with material things, and that is to be

expected in a new, growing, resourceful economy. America possesses material resources unparalleled anywhere else in the world. She grew on the vast influx of populations from countries where opportunity was cramped by possession and use; and her peoples came with a strong ambition for quick fortune. America has mostly been occupied and shaped in the last hundred years, and in the last hundred years we talked of the survival of the fittest and learned to admire above all else material successes. Exploitation of the strong by the weak and the savage rape of the soil were inevitable consequences. But now that period is passing and we are all compelled to take stock and thought. It is in this moment of taking thought that our Catholic opportunity comes.

We must show America that a right order in life requires a right order in morals and in philosophy. If the dust-bowls are growing and there is desert where there should be corn, it is because men were rapacious, because they saw in the earth only an instrument of quick profits and not a gift to be *cultivated*: to be cultivated for its moral as well as for its material return. We do not work for bread alone, but for the development of our talents, intellectual and moral: when we waste the soil, we waste more than its nitrogen and seeds; we waste the hope of new cultures and new civilization. That is what the dust-bowls should mean to Americans, but I do not know who can show them that meaning unless we see it.

America grew rich as an expanding economy. While there were still fresh pastures, there could still come fresh wave on wave of immigrants, with all their human needs to drive the economy at what must have seemed an ever-accelerating rate. But today, the economy has ceased to expand. Population has been checked. The drive slows in the economic machine. A whole economic order shaped for expansion begins to contract. It is inevitable that there should be ter-

rific strains and cracks. A sign of the change is the mass of workless men.

One has often thought that America was rewarded for its generosity in opening its resources to the millions of impoverished peoples who came to her. One is certain, anyhow, that all America now suffers from the tendency to contract her population. Immigration had to slow at some time, but there is another sort of arrival than the adult from abroad. There is the child in the home. And I can imagine a use for economists in the job of estimating how far the prevention of births has been responsible for the American depression, or recession, or whatever the word of the moment is. When homes are filled with children, then money is spent on all those necessities of life which are the bases of an economy. Milk, bread, meat, clothing, shoes, the materials of houses are things demanded by the parents of children. But when there are no children, then couples cram together in apartments, and they spend their money on things which are properly luxuries, and luxury money usually continues to circulate in narrow orbits . . . which accounts for the gross ostentations of Broadway, for the opulence of Florida hotels, and for the slow impoverishment of the farmer, the timber-getter, the carpenter, the shoemaker.

The people who have reduced the American farmer, who have robbed him of the new mouths which should eat his bread and his meat and drink his milk, are the abortionists and the popularizers of contraception. They are the people, too, who have diverted money to those cheap and nasty pleasures which are such a tragically familiar feature of the American scene. One does not spend one's money on vicious magazines and in dives and burlesques and taverns when one has children to feed and house and clothe: one spends it with the farmer and the draper and the house-builder. It would be extraordinarily interesting to know how far the limitation of families has depressed the building-trade

alone; and, because of its ramifications, a depression in that one trade is sufficient in itself to depress a whole economy.

The revival of the American economy depends upon the demands of the American family. It is the business of the Catholic to show America that the family must be restored, protected, honored, and provided with the resources necessary for its needs. Insofar as contraception is prompted by poverty (but is poverty the principal cause of America's decline in births?), poverty must be lifted. Men must be assured that their children will be decently nourished, and then we shall see those who selfishly refuse children for what they are, enemies of the people.

It can be demonstrated that our social ills spring from our moral ills, and Catholic sociologists would be properly employed in pointing the cases. We have dust-bowls and destitution, bad housing and bawdiness, unemployment and exploitation, because we have forgotten that the study of morals is more important than the study of materials, that it is more important to know the nature of man than the nature of things. These, too, should be known, but there is a hierarchy of knowledge. If we neglect our theology, we shall come to wreck in our economics.

The very fact that we neglect this obvious truth demonstrates the extent of our wreck: we have forgotten that the end should determine means, that we need to know where we are going before we make plans for our journey.

The idea of democracy sprang from the belief that man was going to God, and that he, consequently, possessed his own unique value in the sight of God. The idea of democracy is not an idea of mere individuals, the idea that six men believing one thing are necessarily right against five men believing another thing. Nor is democracy the idea that one man is free to exploit another man merely because he happens to be

stronger. It is not an idea that rejects the social responsibility of the individual and the claims of the community. On the contrary, it insists that the individual is only fulfilled in the community and that the community protects and sustains and enlarges the individual personality.

Democracy is not rugged individualism; it is the concept of a community in which the person finds proper expression through the community: and it is this sense of a true community, of an order in which we accept social responsibility one towards another, in which we are members one of another, that needs to be restored if democracy is to survive. In other words, men need to know and to realize the meaning of the Mystical Body, for only in the Christian sense is the individual at once given his unique value and the community its proper expression as a brotherhood.

Catholic Action is essentially the realization of the doctrine of the Mystical Body in our whole social life: and Catholic Action, consequently, is the one thing which can offer restoration to our anarchic world.

It is precisely the sense of social order and responsibility induced by the Christian idea towards which America now gropes. It recoils, because it still senses the democratic idea, from that totalitarianism which compels social order by brute force: it seeks the social order which comes from a consensus of belief, from the rational agreement of free men on the basic meanings and decencies of life. Without that agreement, how can there be social order except by force? Yet there must be order if any sort of civilization is to survive.

There is only one way to avoid totalitarianism, and that is by our way: the agreement of free men upon fundamentals and upon the purposes for which individuals and communities exist and act.

When one regards the Catholic people of America and the possibilities of their action, one is enormously heartened. The human material seems to me mag-

nificent. I believe that the devotional and moral life of the American Catholic is, against the general Catholic life of too many other countries, exemplary. The native American energy and enthusiasm are there, too. At Chicago, after I had completed my lecture tour, my wife and I led a school in Catholic Action which had been promoted by the Servite Fathers with the approval of the Cardinal Archbishop. The men and women who survived that school were splendid stuff; and to it came young men from groups in Toledo, hitch-hiking hundreds of miles for a few brief sessions. All through the country now, groups are forming to study the meanings of Christ, to continue His work in the world. I know a Knight in Cincinnati who has given his employees shares in his business, who has opened his books to them, accepts them as his partners. I have seen in a hundred places startling manifestations of Christian charity: work for the poor, the underprivileged, homes, houses of hospitality, interracial groups, the exercise of all the works of mercy, in older organizations and in new which express the quickening spirit of Christian responsibility.

But all this effort must be ordered. It is not enough that we should begin work here and now. There is also the discipline of the Body. We Catholics should know the dangers of rugged individualism, but if all our groups are to grow in their own unordered measures, we are succumbing to that heresy. I believe that a great deal of magnificent effort is missing its best effect now because it lacks true order. Catholic Action, as the Pope insists, is an organized apostolate: it should grow in order, much as an organism grows, not as a tangle of erratic shoots.

The Hierarchy, doubtless, will impose its proper discipline when the time is apt; but meanwhile, in these formative stages, each one of us concerned for the growth should remember always the needs of order, of cooperation, of collaboration, of agreement.

It is extremely important now that our action should be directed by careful study and by thought. Study that does not fulfil itself in action is sterile, but action undirected by study is chaos.

If we are to restore the Christian ideas to America and if we are to grow a Christian society in America, we must understand the Christian ideas. The educative side of Catholic Action is of enormous importance, not only because we need to know if we are to instruct our neighbors but because right knowledge is necessary to right order in our action.

It is not in the generosity or devotion of the American Catholic that the problems for our Catholic Action are, but in the need for clear knowledge and that discipline which we willingly accept when we understand the nature of life, of society, and of the Church.

# **PAUL**

**AND THE**

# **CRUCIFIED**

**By William J. McGarry, S.J., S.T.D.**

Editor of *THEOLOGICAL STUDIES*

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The Mystical Union in Christ

The Mystical Body of Christ

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